

## 4. The Great Changes

THE GREAT CHANGES WHICH TOOK PLACE DURING THE PROCESS OF HUMAN DEVELOPMENT ARE SYMPTOMS OF DISEASE AND THE RESULTS OF CANNIBALISM. MAN WAS FORCED TO TAKE EMERGENCY MEASURES AGAINST THESE SYMPTOMS. BUT THEY CURED THE ILL IN ONLY A MAKESHIFT KIND OF WAY AND CONSTANTLY BROUGHT ABOUT NEW TROUBLE. THIS PROCESS WHEREBY BODY AND MIND BECAME SICK IS NOT YET CONCLUDED.

Cannibalism which had its beginning more than a million years ago on the Mesopotamian Plain spread relatively quickly in an east-west direction on the Eurasian continent, but considerably more slowly in a southerly and northerly direction.

The earlier a group of apes turned into cannibals, the sooner its members became men and the farther the process—which is not yet concluded for any race—has advanced among them. Isolated groups of apes which did not take up cannibalism and become men until later are still today living at an earlier stage of human development and are in part still cannibals today.

As cannibalism was practised without interruption by all races of men for at least a million years, or longer, around one hundred thousand generations have thus eaten human brain. For one generation one must reckon on average ten years, for at the beginning, while still an ape, the female animal reached child-bearing age at about five; gradually the age rose to thirteen. From this one arrives at an average childbearing age of about ten.

Even if one million years represents an exceptionally short period for those marked physical and mental changes which took place in man, these changes nonetheless appeared so imperceptibly slowly that no one generation was able to see itself as different from the one preceding it. Only a review of several thousands of generations would have allowed the differences to be perceived.

The most striking and decisive changes took place in the first generations. After a few thousand years of cannibalism signs of the physical defects and of higher intelligence were already to be seen.

At first this seems illogical, for the first cannibals were able to eat only the brains of those who were not yet cannibals themselves or who had not practised cannibalism for long. The increase in intelligence from such brains could be only small.

Only later generations killed for preference those of their fellows who had already been cannibals for several generations, because they noticed that their brains were more effective. In spite of this the physical changes, such as loss of the coat of hair and loss of the signs of the oestrus period, did occur at a very early stage.

The cause of these changes was the disturbance of the natural balance between the various hormonal substances which regulate the functions of the body. Because of being gorged with such substances, as a result of the continual eating of brain, the body had to form a new distribution system. The signs of defectiveness then resulted from this. But once this new distribution system had become stable no more physical changes worth naming ensued. The die was cast, and the way of man was irrevocably established.

The later changes took place preponderantly in the realms of intellect and psychology, and affected the brain itself. Brain continued to be eaten as a sex-drug, but it was later used more and more as a means of attaining a better memory, higher intelligence and concrete knowledge.

The very first changes brought disadvantages for man which he had to counter with emergency measures. His intelligence, which had increased at the same time, enabled him to do this. But as his brain even then was beginning to be affected and he suffered from delusions, he continually used the wrong remedies to overcome his self-imposed troubles. These were barely adequate in curing the ill, but at the same time they created new ills which man again sought to cure by wrong methods. He still stands rooted in this infernal circle today, and it is just this process which he calls progress.

No creature in the world has had to experience as many setbacks and disappointments as man. This unending chain of being

denied what he wanted bred a feeling of defiance and vindictiveness in his subconscious, and this came to be hereditary. This contributed greatly to the acquisition by man of a large number of attributes making him not only the sickest but also the most dangerous creature on earth.

One of the most detrimental changes provoked by cannibalism is the loss of the signs of receptiveness in the female sex, already described, the far-reaching consequences of which man has still not realized today. In our very own day the bitter fruit of this disorder is ripening. The problem of over-population will prove insoluble. All measures to counter it, especially by producing more food, will lessen both the fruitfulness of the earth and all chances of survival.

The loss of the female signs of receptiveness ought to have resulted in the males, without these signals, not becoming aroused.

But cannibalism brought physiological disorder for the male too, with the result that he can be sexually aroused since that time even without the female signs, as indeed can the female.

It was not until after this change—brought about likewise by the changing roles of hormones—that the exclusively human physical and emotional longing which he calls love came into being. Man considers this kind of love a sign of his superiority vis-à-vis animals, the result of higher intelligence and natural development, even though this 'love' includes the pain of being crossed in love and suicide, even murder, motivated by sex. In his literature the sex-obsessed 'ape' sings the praises of a mortal illness which will set the seal on the inevitable fate awaiting him as a result of over-population.

Naturally the female sex signs did not disappear suddenly or simultaneously among all women of all races. There were at first only sporadic cases affecting a few women, who were not then fertilized; for to begin with not all men were able to be sexually aroused without perceiving these signs.

This entailed a drop in the birth-rate. When the disappearance of these signs spread, and later became general, men flew into a panic. Neither women nor men knew where they were. The number of births fell still further because no one knew the timing for successful fertilization. There was more and more frequent sexual intercourse, carried out indiscriminately and at any time,

but the men needed additional sexual strength, which they were able to achieve only through more intensive eating of brain.

It would have been logical to discontinue cannibalism when its first harmful effects appeared. But man was neither willing nor able to do this any longer, for the various groups of cannibals were in competition with each other for higher fertility and greater intelligence. The discontinuance of cannibalism would have been tantamount to disarmament; but—then as today—each group expected the other side to do it. Man was not able to escape from this infernal circle either, and therefore intensified his pursuit of cannibalism. He was able to raise the birth-rate only by eating the increase so laboriously achieved. He could not find a way out of this contradiction, and man was threatened by extinction. He tried to fight fire with fire and got burnt in the process, for already then he was firmly convinced that he could maintain his existence only by murdering his fellow men; a situation which has remained unaltered up to the present day.

Thus intensified cannibalism did not bring primitive man in his desperation the success he expected of it. The population did not increase. This caused him to have still more frequent sexual intercourse, and this was more than the tribal communities could withstand. Rivalry, dispute and murder over women were the order of the day. Man in his torment had to acknowledge that his medicine had failed, and he was forced to take new measures to save himself from ruin.

As he had in the meantime become more intelligent he was able to introduce more complicated rules, which, while they were certainly contrary to his nature, offered the only way out.

Polygamous early men were *of necessity* obliged to share women out among themselves, and from this the institution of marriage later developed.

But this arrangement did not bring the success expected of it either. It worked then no more than it does today. Nothing in man's polygamous instincts was altered, and he remained a polygamous creature, as he had been in the preceding millions of years. It is true that his brain knows the rules and laws of this institution, but his sex organs know nothing about it. Understanding and instinct rebel against each other within him.

With this man became the only creature continually and silently to deceive himself and his fellow men, because the form

and the content of the institution he has created contradict each other. He still does not know to this day whether he should regard marriage as an indissoluble or a dissoluble bond. The institution became necessary for him, but he has not found any means of shaping it so that all parties to it are lastingly content.

As marriage was created to preserve peace and man's physical well-being, and because well-being and peace too used to be part of religion, this institution was also attached to religion.

Religions were, however, never of one opinion as to whether a marriage can be dissolved or not. This dilemma will remain because the whole problem arose through man acting contrary to his nature; and attempts to solve it will always go against his nature as well. The institution of marriage did not come into being from one day to the next, and has often altered in the course of history. Man has experimented a lot with it and is still experimenting with it today.

Today about as many girls are born as boys. Since to begin with there were as with all hominoids always more female children than male, and since the number of men was further reduced by cannibalism, each man could have several wives. But as in each tribe and clan the proportion of women was different, and was continually changing into the bargain, there were no generally valid key figures governing how many wives one man might have. The stronger took more wives than the weaker because law-making was always in the hands of the stronger, and then as now might was right. For this reason many a man got a wife too late or not at all, which in turn led to dissatisfaction. In certain societies today rich men still have a right to several wives, which leaves others short.

One of the solutions was to make over a number of women to the unmarried men as common sexual property: the origin of prostitution.

Yet again this new practice failed to bring the success expected of it. Not only the unmarried men but the married ones too made use of it. They saw in it a possibility of satisfying their polygamous instincts. Most of those who visit brothels today are still married men, and not unmarried ones, for whom this practice was originally instituted. Prostitution still serves as a valve for the polygamous instinct, the existence of which man is only too glad to dissemble.

To this very day man does not know whether he should consider prostitution as an evil that destroys morality and the family or as an evil that protects both. For doing away with prostitution would certainly not make his polygamous instincts disappear, and the number of broken marriages resulting from the seduction of married women would rise still further. Whatever pose he adopts to this question, man has never been serious in his attempts to put an end to prostitution.

Therefore he always tried so to constitute this inevitable evil that it had, besides its original mission, educational, cultural, indeed even religious functions as well.

Many civilizations had temples in which prostitutes performed sexual services in the framework of religious ritual. In some societies prostitutes were educated in art, music, dancing, ceremonies and social etiquette, and so bestowed on their visitors cultural values as well.

These attempts did have some measure of success. Remnants of such practices connecting sexuality and art remained in existence almost up till the present day.

As recently as the last century rich men, princes and kings in Europe had their courtesans who either were themselves distinguished in the fields of art, poetry, song or social etiquette, or inspired artists. In many Asian countries this is still so today.

The last large established institutions of significance to have placed prostitution at the service of art and social etiquette were the geisha houses in Japan. But in our day they too had to yield to the pressure of a war-power which on its arrival demonstrated its 'cultural superiority' by dropping two atom bombs—energy which it was able not to discover but only to abuse.

Since then there have been no more geisha houses in which poetry, singing and cultivated manners are fostered alongside sex. On the other hand prostitution devoid of any cultural purpose prospered.

Disturbance of the hormones caused a great number of the most varied sexual deviations all of which are exclusively human. The urges to commit murder or suicide because of being 'crossed in love' and to masturbate are indicated in a high level of sexual susceptibility. Homosexuality and numerous other sexual phenomena of which man is secretly ashamed are all to be ascribed to these disturbances of the hormones. Man uses his

higher intelligence to excuse many of his abnormal and inappropriate sexual customs.

These abnormalities were undoubtedly not in existence while man was an ape; they came into being during his development into man, and they are hereditary. It has nothing to do with higher intelligence. In the course of the history of mankind more and more laws and social rules had to be introduced with the purpose of eliminating or curtailing the consequences of this sickness.

Other sexual damage was caused by cannibalism, however, especially among men.

The brain was always eaten by the men. Because of this men were more deeply affected in their sex life than women, and there has been a greater alteration in what excites them sexually; so in sexual intercourse men generally reach orgasm sooner than women.

Many scientists will protest against this declaration and state that such differentiation cannot develop in the sex life, because both sons and daughters are descended from the same fathers.

But on the other hand science has a good explanation as to how the first single-celled sexless life forms developed in the course of thousands of millions of years into animals with different sexes. If such a differentiation was able to occur in sexless life forms, although their food was perforce the same for all, then a sexual differentiation in animals which already have two sexes is still more easily possible, especially if one only of the sexes persistently uses sex drugs.

Humans tried in various ways to delay the orgasm of the male. One of the measures tried was male circumcision. The highly sensitive tip of the male sex organ was exposed by a simple operation. Continual contact with the air, one's own skin and with clothing was intended to dull the organ's sensitivity and defer the man's orgasm so that it coincided with the woman's. But it must be added that circumcision was introduced for other health reasons too, and is still practised by many peoples in Asia and Africa.

This measure brought a slight improvement, which still was not satisfactory. Women still find fault with the fact that the orgasm of the man comes too soon.

There are still in Africa today peoples among whom the men

employ a much more drastic means: female circumcision. The organ most sensitive to sexual stimulation is removed from the female's sexual parts, the organ through which sensuous pleasure is aroused in women during sexual intercourse. Then the woman has no orgasm, and cannot object to the premature occurrence of orgasm in the man. The circumcision of women was based on yet another reason too: a woman deprived of all feelings of pleasure remains unresponsive to the seductive tactics of other men and loyal to her owner—her husband. It is superfluous to say that this system is not a solution either, and man had once more to acknowledge that his medicine failed.

Man who began his career as a sex-obsessed ape and who by eating brain wished to make his sex life the source of happiness, has achieved the exact opposite. He transformed it into the source of dissatisfaction and suffering.

Emotional worries, jealousy, murder motivated by sex, sexual deviancy and aberration, sex-orgies, painful sexual rites, mutilation of the sex organs, castration, induced abortion, sexual inhibitions and fears: all these are exclusively human phenomena, exclusive, that is, to the 'image of God'. Sexuality rules human life. Social institutions, economic and political systems and organized churches rise and fall for sexual reasons. Wars, fashion, literature, business and behaviour between individuals are influenced by man's diseased sex life. He is dimly aware that all is not well with his sex life and does not know what attitude to adopt towards sexuality. It is condemned as sin, it is declared to be the source of happiness on earth. He messes about with this physiological arrangement as if with a toy, and tries to create by force what the sex-obsessed ape already wanted to create a million years ago: heaven on earth. And still today no price seems too high to him for that.

But the differentiations between the sexes which result from cannibalism are not limited to their sex lives. Sexuality and intelligence are inseparably connected with one another and alterations in one bring about alterations in the other too.

Just as the brain which was always eaten by the men brought about stronger sexual impulses in them, so it caused higher intelligence, which was passed on more to sons than to daughters. That is why a difference in intelligence exists between man and woman.

This phenomenon too is unique in Nature, and exclusively human. Both sexes of every breed of animal on earth are equipped both physically and mentally with everything needed for self-preservation. If animals are faced with especially difficult situations, e.g. natural catastrophes, hunger or disease, then chances of survival are either equal for both sexes or they are better for the female sex. Better, because the female sex developed greater endurance so that in times of crisis the continued existence of the breed is assured. For not so many male animals need to survive as females, as one male animal can fertilize several females. The reverse proportion would be absurd. This was and is true of all animals, and consequently also of the animal from which man later developed.

So long as we are dealing with the basic conditions of self-preservation nothing has changed for human beings either. If women and men get lost in a virgin forest or in a desert, or are exposed to a natural catastrophe, then the chances of survival of both sexes are still the same today as in the case of animals. To survive such desperate situations women can, both consciously and unconsciously, make decisions which are in no way inferior to those made by men as regards value and intelligence.

But the picture alters substantially as soon as it is a question of those spheres of intelligence which came into being, not as a result of pre-cannibal natural evolution, but artificially as a result of cannibalism. In all those intellectual abilities which human beings have achieved through cannibalism man is superior to woman. The genius of the human species is far more pronounced in man. The supreme achievements in art, religion, physics, technology, indeed even in the culinary art, were always and still are the preserve of men.

The knowledge of all knowledge, philosophy, is a masculine domain. Women can learn and understand philosophical ideas, and even act according to them. But they cannot conceive ideas of decisive significance and effect in this field. For this reason all great thinkers, philosophers and founders of religions were men, and so it will remain. If a woman is exceptionally successful in one of these fields of learning, then there is something wrong with her sex hormones.

But neither is man's genius constant. Extreme climatic conditions hostile to the human species, and repressive educational

systems, wrong ways of living and the pursuit of wrong aims as well, can dull human genius enormously, first and foremost that of men.

In such a society women will demand equal rights, and they will be justified in doing so. Not because they have become cleverer, but because men have become stupider. So if a society puts political or cultural power in the hands of women as a sign of its progress, or even hands over leadership to them, it is displaying evidence of the intellectual impoverishment of its men.

In such a society people will be able to distinguish what is important less and less from what is unimportant.

The men become effeminate and the women masculine. The sexes will become alienated from each other and sexual life will assume a condition of chaos. Philosophical thought, art, legislation, a healthy way of life, sensible economic goals: all will disappear to be replaced by absurd objectives. The downfall of such a society is only a question of time.

Mankind must not relinquish leadership to such spiritually backward societies, nor on any account copy their life-style, however alluring it may appear at first glance.

It is a known fact that in the human species an intelligence differential does exist between man and woman, in man's favour, only people like to gloss this over, especially in places where it is no longer the case. It is true that the reasons for it were unknown up to now.

Nowadays the generally accepted 'learned' view is that men kept women in a subordinate position for thousands of years, and did not allow them to become properly educated. So the representatives of learning in this situation proclaim what they deny elsewhere. They dispute that intelligence increased through the eating of brain by men can be passed on genetically more to sons than to daughters. But in the same breath they maintain that the knowledge which men have obtained through intensive schooling has been passed on genetically more to their sons than to their daughters. A marvel of science!

Man did not educate woman imperfectly: he gave her no brain to eat. To bring female intelligence up to the same level as that of man by means of education is just as impossible as to bring the intelligence of an aboriginal of New Guinea up to the

level of that of a Chinese by education. If a race became cannibals one hundred thousand years later, then members of that race do not need education to raise their intelligence, but a hundred thousand years of cannibalism. If someone wanted to commit the error of giving women man's intelligence, then women would have to begin eating brain and continue doing so for several tens of thousands of years. Not only their daughters would be made cleverer by this, however, but to a lesser extent their sons too. As, however, intelligence gained by cannibalism entails for human beings the burden of delusions, there would be even greater chaos.

To maintain that women are inferior because of their neglected education is to insult women. This represents women as imperfect creatures in need of repair. Women are not imperfect and not in need of repair, rather they are absolutely perfect for themselves, for their husbands and for mankind. The tasks they carry out in their role as women cannot be undertaken better by anyone.

All human races without exception, no matter at what stage of development they are living, possess a bigger brain and a higher intelligence than they need for a healthy simple existence. It is true that every human being is abnormal and mentally ill, yet from the human point of view he is fully valid. Likewise, a woman is a fully valid human being as long as she remains as a woman in her family and does not want to operate as a ship's captain, a mechanical engineer or even a philosopher.

Human intelligence is always bound up with delusions, which are generally more in evidence among men than among women. Often a man gets involved in problems and loses his perspective and his sense of judgement; he is then led into error by anger, vindictiveness and absurd insistence on imaginary rights. Because of her special intelligence a woman can restrain him from desperate actions, provided that she is a true woman and not forcibly emancipated creature.

Leadership and decision-making in the family, however, should always remain firmly in the hands of the man. Man was and remains a descendant of the ape, and no group of apes was ever led by a female. Any such group would be destroyed in next to no time, even supposing she could speak Latin, use a telephone and produce nerve gas.

Just as it does a man good to listen to the simple, natural truths of his wife, so human beings should give a hearing to the races and societies which they treat as backward and which they want to subject to forcible emancipation on the pretext that it is progress. One day those societies which pride themselves on their progress will bitterly regret that they did not do so.

Another phenomenon to have arisen as a result of cannibalism is a sense of shame. A sense of shame on account of collective mass-murder would have been more useful, for then there would be neither wars nor generals. But as it arose unfortunately only with regard to the sexual parts, this feeling is completely useless.

The sexual parts of all mammals are visible, including those of apes. And they ought to be visible. Animals have no sense of shame, and man's ape forbears had none either.

The existence of a sense of shame in man is wrongly ascribed to higher intelligence and so-called moral maturity. But it has nothing whatsoever to do with intelligence, and the so-called moral element came into being after the sense of shame was already there. It is not cold because you freeze, you freeze because it is cold.

When men allocated the women among themselves to bring peace to society, this measure proved insufficient. Women no longer possessed signs of fertility, and men were able to become sexually excited without perceiving these signs.

It is true that each man knew which women belonged to him, but he was not able to control his sexual impulses accordingly, and no man regarded it as a compliment if the men of his tribe suddenly exhibited the visible signs of sexual excitement in the presence of his wives and daughters. This circumstance was not calculated to foster peace and friendship among men as marriage was intended to do. Jealousy and suspicion again led to quarrels. Often people tried to hide their women, as still happens today in some societies in the Near East and in Africa.

Therefore mankind saw itself compelled to enforce the covering of the sexual parts by law. This was a simple affair as far as women were concerned, but not for men. The scrotum lies outside the body because the testicles must be at a lower temperature than the body. To force the male organ into another position when it is erect is painful. Therefore the testicles and the penis



could not be tightly confined together. Such an unhealthy style of dress did not evolve until our own day. The supposedly fitting modern underpants have contributed more than a little to the fact that the pride of western culture, i.e. the number of mental hospitals, doctors and medicines, has grown.

In earlier times man lived with much greater awareness of health: his health was more important to him than the fashionable effect of his clothes. Therefore he found a series of methods of hiding his sexual parts in such a way that no damage could arise. In the cooler regions wide loose-fitting clothing hiding the greater part of the body was the best solution. In tropical zones, however, men had to limit themselves to covering their sexual parts, which they did in one of several healthy ways.

Everything which human beings do for a long period of time not only becomes a habit, it leaves a lasting impression on his mind. Actions at first carried out consciously are later performed automatically, under the guidance of the subconscious; they become instinctive actions.

All instincts and the ways of acting connected with them are hereditary. The longer something is done either consciously or unconsciously, the more persistent its effect as an instinct, and the harder it becomes to act against this instinct.

The covering of the sexual parts is a very old custom, therefore the subconscious, instinctive reaction connected with it is also very deeply imprinted. Thus a sense of shame developed from an artificially introduced measure, and can be extended by appropriate measures to any part of the body you care to name.

In different civilizations in the course of history the most varied parts of the female body have been veiled, even those with nothing or virtually nothing to do with sex, hands, feet, legs or the face. As these customs never continued very long, however, the instinctive reactions connected with them did not take very deep root. When the societies concerned decided that such precautions were superfluous and did away with them, the sense of shame linked with them disappeared relatively quickly as well.

But the sexual parts are quite another matter. They have been covered for many tens of thousands of years and the corresponding instinct is so strong that it could be neutralized or diminished only by special efforts. To neutralize it would also need a

relatively long period, and even so the sense of shame could not be fully eradicated.

A sense of shame can thus not only be introduced artificially, it can also be done away with or decreased artificially. But an attempt to end this feeling with regard to the sexual parts would force man, because of his development, to re-introduce it: for the same reasons that his forbears introduced it.

From the earliest times and in all civilizations, the sexual act, copulation, has been connected in the minds of all human beings not only with a sense of shame, but with a subconscious awareness of sin, and it is not normally carried out in public.

Animals have no such feelings, and copulation takes place at any time even in public. This is true of apes as well, and was true likewise of the ape-forbears of man. Man does not condemn this in animals, nor consider it a sinful act, but he certainly does in his own case.

As sexual intercourse originally was used exclusively for propagation in the case of man too, and is necessary for propagation now as ever, it seems illogical and unfounded that a feeling of shame and sin should be connected with it, especially as man regards his own propagation as God's very wish and command. How and why can this 'commandment of God' be fulfilled only by means of an act which is connected with an unconscious feeling of guilt?

However, this contradictory feeling of guilt or sin is not unfounded in the case of man, nor did it arise from any so-called 'higher morality'. For cannibal man knew full well from the very beginning that he was increasing his sexual impulses by murdering his completely innocent fellow men. In the course of this the original motive—i.e. the procreation of children—has become secondary and the experiencing of pleasure has come to the forefront.

His sex life which had been intensified by means of murder and which has become since that time the source of pleasurable sensations that never existed previously caused a deep-rooted feeling of guilt to develop in him, that is even allied to a feeling of sin.

This and this alone is the reason for sexual intercourse being presented as a sinful act since earliest times in all mythological traditions, and today too it is still felt as such.

The practice of cannibalism over several hundreds of

thousands of years has fixed these feelings of guilt and shame indelibly in the human subconscious. As all that is subconscious is hereditary, they travel like a thread of red through the history of mankind and will not fade out as long as human beings are living on this earth.

The sexually sick human being still does not know to this day: Should sexual intercourse be practised only for propagation? Or should it be carried out where there is mutual inclination, even when its original purpose cannot be fulfilled? Or is it permissible to use it merely to arouse feelings of pleasure? Is it right that a pregnancy should be prevented or interrupted?

Men do all these things. And whatever they do they are always convinced that they are doing it because they are more intelligent than all other creatures, and because they have made progress.

Man's strange sexual behaviour has nothing to do with natural development or higher intelligence. If this were the case an elephant would be far more interested in sex than a mouse, because of its greater intelligence.

Tormented humanity still does not know today what to do with its sex life. No society has been able to find a satisfactory solution. Animals have no such problems because in their case sex has remained normal and appropriate to its purpose; for all animals reached their present condition within the structure of natural evolution.

Man continues to play about with his sex life using every means imaginable to produce additional sexual impulses and feelings of pleasure. The sex-obsessed ape has not changed in this respect. Under the cloak of science theories about sex are developed which are regarded as revolutionary and progressive, as if man had not known for a million years all that he can do with his sex organs.

Philosophers and founders of religions have continually exhorted sexually diseased mankind to moderation in their sex lives, without being able, however, to give universally applicable rules. They have warned against regarding feelings of sexual pleasure as a substitute for spiritual qualities. They gave wise advice as to how man could reach the happiness he longed for: through meditation, art, and care for the love of truth, Nature and God.

Men followed these directions to a large extent because they perceived from their own experiences that a healthy middle way was the only compromise solution as regarded their diseased sex lives.

In the course of history many societies gave up the moral and philosophical principles handed down to them of old. They tried to base human happiness on the accumulation of material values. When they failed to find the happiness they longed for they looked for a substitute and looked to sex as a means of escape.

All these societies came to ruin. Not really because they had become victims of their mania for sex, but for the same reasons that caused them to seek refuge in sex.

As already mentioned, the loss of a coat of hair is among the great changes which occurred as a direct consequence of the eating of brain and the enforced re-ordering of the hormone household.

In almost all parts of the world air temperature is lower, or at times lower, than the temperature inside the body, which has to be kept at about 36° C in all circumstances. The cool air affects not only the outside of the body; when it is breathed in it also cools down the inner organs.

When the coat became ever thinner, man's own sources of energy became increasingly less adequate to supply the greater warmth needed. Exceptionally, Nature hurried to the rescue: the ape which had become naked was given a longer and narrower nose.

An air-breathing vertebrate has to breathe through the nose for various reasons. Among other things it serves as a pre-heating device for the air inhaled, which is thus able to reach the lungs in a warm condition. The nose of the ape that was becoming naked grew longer and gradually narrower as a result of natural selection.

But while the nose which had become longer and smaller warmed up the cool air, the nose itself became cool. Since at that time it was sunk into the mass of the head, as is the case with all apes, it also cooled down the head and the brain with it. To avoid this the nose had to protrude from the mass of the head. Thus the present typically human nose came into being, as Nature's emergency measure against an illness which man himself had caused by cannibalism.



In the case of the tropical races, however, the loss of body hair did not cause the body to lose heat, on the contrary, the body gained heat, too much so at times, because of the absence of insulation between the sun and the body. Therefore there was no need for the nose to become a pre-heating device, and it remained almost as flat and broad and sunken as it had been in the ape condition. But this was not enough to cope with the higher exterior temperatures. The blood became warmer and warmer, more so than is good for the brain. Here too Nature came to the rescue: the flat-nosed tropical races gradually acquired an exceptionally thick upper lip which protrudes and is liberally provided with pores. Even the front teeth grew outwards, pushing the thick upper lip farther under the nose. The air breathed in and out through the flat nose necessarily blows onto the upper lip and causes rapid evaporation of the sweat which lies on it in such abundance. Quick evaporation causes—according to a known physical law—a fall in temperature. This mechanism takes care that the blood does not under any circumstances reach the brain at a warmer temperature than is admissible.

And the men of these races generally do not have any moustache—or if they do, only a very sparse one and only at the corners of the mouth, for a full moustache would impede the function of the thick upper lip.

Thus it can indeed be said that after man had lost his body hair as a result of cannibalism his nose and upper lip were transformed to conform with the requirements of the climatic situation, serving to cool down or warm up depending on the climatic zone in question, to prevent the extinction of the species.

It can be stated as a law that tropical races have a broad, flat nose and a thick upper lip covered with numerous pores, while races from temperate or cold climates have a narrow, long nose and a thin upper lip.

The functioning of this arrangement can be seen very clearly among peoples who live in the mountains, spending their lives in cool, mainly dry air; the nose has not only become narrower and longer, it has even curved into what is known as a Roman nose to make the windpipe still longer and allow the air to be warmed and moistened more. But so that the air does not touch

the upper lip when it is breathed in and out and lower the temperature of the blood, the narrow upper lip has even been drawn inwards. And the front teeth have grown farther back in order to allow better for this.

It is noteworthy too that some African tribes living in the hottest and most humid Equatorial climates have increased the cooling effect of their thick upper lip by artificial intervention, and still do so today: they bore a hole in the middle of the upper lip, directly under the nose. As this hole is always covered with wetness from the saliva, constant and rapid evaporation is produced by breathing, and thereby a cooling effect.

Yet other tropical tribes make a hole through the septum of the nose and put a feather or some other such object through it. Some so-called scholars who have never in their lives discussed the matter with a person who does this feel obliged to speak words of wisdom on this subject too. They affirm that these feathers are 'aiming devices' in that they serve as a point of reference when an arrow is released. They are not aiming devices, but cooling devices. As a man breathes in and out the shaft of the feather generates as one would expect a vortex and directs it towards the upper lip. This intensifies the cooling down of the blood. These cooling devices are very practical, because they can be easily removed. In cool weather these 'aiming devices' are not used when hunting either, which cannot of course be seen from the scientist's window; so the feather of the 'savage' remains an aiming device, and the plume of such a scholar remains a device for spreading nonsense. The permit conferring the right to use it is valid for the length of one's life, and is called a diploma.

Thus noses and lips indicate in what climate a race developed from ape to man, or lived longest. For races migrate and in pressing circumstances settle even in climatic zones which are hostile to them. When this happens both the nose and the upper lip will alter accordingly in the course of several tens of thousands of years. Eskimoes, for example, come from warmer regions, and migrated to the north for compelling reasons. Their noses which were originally broad have already become somewhat narrower, but significantly more curved, as can easily be seen in profile. The same process of transformation can be observed among the peoples of North China and Japan, who

almost all have noses which are still somewhat broad, but already curved in the shape of a bow.

Therefore if anthropologists in the course of their searches in the tropics find pictures of human beings with narrow lips and narrow noses, they can assume with certainty that they are dealing with immigrant races or that the climate in that area underwent some change. The reverse is also true. For this reason it is unpardonable nonsense to reconstruct men living in the north at the time of the Ice Age with broad flat noses, or to depict them thus.

As man is descended from hominoid apes and no breed of ape in the world possesses a long, narrow, protruding nose or a thick, swollen upper lip, it would have been more than logical for researchers to ask why this striking arrangement developed in man, for nothing comes into being without a reason. But as this too argues against natural development, and indeed does so very clearly and informatively for it is connected with the diseased condition whereby body hair was lost, the champions of natural evolution considered it more prudent to keep quiet about it. This same prudence causes them to continue in their silence.

As the covering of hair slowly degenerated, the resistance of the body declined and man succumbed more frequently still to illness. His intellectual ability was not yet sufficient, however, for him to fashion clothing; otherwise he could have made himself clothes from plant materials. But cannibalism had provided him with valuable experience. He knew that brain is good for the brain, liver for the liver and heart for the heart, and established besides that eating flesh warmed him inside. He did not count calories, he felt them.

For the naked, freezing half-man there was thus no more logical solution than to cure and warm himself by eating parts of the bodies of animals. It was not absolutely essential to eat his fellow men for this, for they were for him a highly prized prey to be sure, but also a dangerous one. Often the hunter became himself the victim of the hunt. Other members of his tribe would come to the help of a human being under attack, which zebras do not do.

Thus the essentially vegetarian half-man/half-ape began to hunt animals and became a carnivorous beast of prey. In earliest times he ate mice, rats and hares, and it was not until later that

he transferred to larger animals. With this, however, the paradisaical peace between him and the animals was ended for ever. All animals fled from him, because they learnt that they had nothing good to expect from this naked creature. Not until a long time later, when he had become more intelligent through the continued pursuit of cannibalism, did he also discover how he could dry and soften the skins of the bigger animals and use them as clothes.

Thus this new kind of cannibalism started for health reasons. It was not higher intelligence, which brought man to it, but a self-engendered state of necessity, namely nakedness.

Necessity does not make people more intelligent, it makes them resourceful, but only within the limits of the intelligence they possess. Man's intelligence came into being through cannibalism, and *his spirit of invention will never be able to overstep the boundaries of this intelligence, however great the need may be.*

Thus the principle whereby brain is good for the brain, liver for the liver and heart for the heart was discovered by diseased cannibal apes. Many of medicine's healing methods rest on this discovery right up to the present day. In other words, both the unusual susceptibility to disease and the principle whereby disease is treated come from cannibalism.

Through the whole history of mankind, animals' organs have been used to cure illnesses and to strengthen human organs. The medicine of almost all human races, including traditional Chinese medicine, is still extensively based on this principle today.

Even a few sensible western doctors still prescribe animal liver for those whose own liver does not function adequately. And today people still encourage children to eat the heart, liver and stomach of animals by telling them that their own organs will become stronger and healthier. And they recommend eating animals' brains—unwittingly and as a joke it is true—because it makes you clever. But men still eat the testicles of slaughtered bulls nowadays, and know and perceive very precisely in so doing that their sexual prowess is increased. From the prevailing scientific point of view all this should be swept aside as superstition or even as a meaningless rite.

Even if such a phenomenon is recognized, 'scientists' have little to gain from finding out why eating testicles affects the sex life. They might discover in the process that brain has an effect

on the brain as well, as cannibals and peasants have always asserted. But then the truth might come to light that man did not become more intelligent by developing naturally, but by eating brain. This would be very distressing, for thick books in the best scientific jargon have been written about how natural the development from ape to man was.

The vegetarian ape who was forced on account of his increasing nakedness to become a carnivore did not take pleasure in his new medicine for long, for he was obliged to discover that eating meat, especially if the meat was still bloody, made him more aggressive. At first, indeed, this did not disturb him, but when other men, his competitors in every respect, became more aggressive in this way too, he had to turn still more eagerly to the drug which made him aggressive, meat, and step up his pursuit of animals.

Soon our forefathers discovered that the more aggressive the animals they ate were, the 'braver' they became. Around this time in the caves and other dwelling places of man, there suddenly appear beside the remains of lizards', hares' and rats' bones the remains of bones belonging to wild cats, wolves, foxes and other animals of prey; moreover, they form a substantially higher percentage than is in line with the ratio between the numbers of herbivorous and carnivorous animals in Nature, where one finds for one animal of prey at least five hundred herbivorous animals. That would mean that considerably more bones belonging to herbivorous animals should have been found in the dwellings of primitive man. But almost half, and often even more, came from animals of prey.

This of course struck scientists as odd. Since, however, they could not say that it is easier to hunt a tiger than to catch a hare, they kept quiet. Because this phenomenon too argued against natural development.

Since that time man has remained carnivorous. He had been able to clothe himself for a long time, and no longer needed meat to generate warmth. But aggressiveness was important to him, courage, for he expected it to bring him success in life. This success was always to be at the expense of others. In all this he overlooked the fact that he too became a victim of the disharmony engendered by himself. And up to this very day the situation remains the same.

Has this courage brought him the happiness he longs for? No, all through human history courage has brought nothing but suffering and misery. Courage is a sudden clouding of one's sense of judgement where the result of the action taken is left to chance. In fact the courage drug gave rise to more and more and bigger and bigger wars. And each victory brought new disaster in its train.

What is written here concerning the effects of eating meat is not by way of being a new discovery, it is ancient but forgotten knowledge.

Apart from aggressiveness, mental disturbance and delusions are increased by eating meat. People become intolerant, hard-hearted, self-seeking, quarrelsome and cruel. At the same time their capacity for considered philosophical thought is reduced, often even destroyed. Hasty and false conclusions and lack of mental vision then mislead whole societies into the pursuit of wrong goals. Then man is no longer able to distinguish between what is important and what is unimportant. In the course of several generations aggressiveness accumulates in his subconscious and this oversteps the bounds of what is bearable and has to be channelled away in mass psychoses by means of acts of violence and wars. The physical damage which comes from meat-eating is only of secondary importance, and is far from being so devastating in its effect as that to man's brain and his way of thinking.

In other words a vegetarian creature like man cannot go over to eating meat with impunity. He becomes a beast of prey and will behave accordingly. If this happens, intelligence will not have a moderating effect on aggressiveness, quite the contrary. Instead of being waged with teeth, nails and sticks, wars will be waged with increasingly complicated weapons, produced with the aid of high but misdirected intelligence.

This elementary philosophical truth concerning the deleterious effects of eating meat was recognized by the great thinkers and prophets of about 40,000 years ago.

When at this time cannibalism had to be discontinued in Mesopotamia, and later in other parts of Eurasia as well, because of increasingly frequent brain damage, there should really have been no more wars, because up to that time they had been waged only because of cannibalism.

Forty thousand years ago 40 million people at most lived on the whole earth, where in Christ's time there were only 200 million people. There was plenty of living space available, and there was no reason to wage war for materialistic reasons. However, the end of cannibal wars did not bring mankind the peace it had hoped for; for the vegetarian ape which had become carnivorous had so greatly increased his subconscious aggressiveness that he had to wage wars from that time on.

Meat was consumed raw by the men; not because there was no fire to roast it, but because they very well knew that raw meat is a better courage-drug than roasted meat. They even drank fresh blood because they knew that it made them still more aggressive, i.e. 'braver'. Senseless wars raged between the various tribes, and mankind suffered more than at the time of cannibalism.

The human brain already 50,000 years ago had a volume of about 1400 c.c., as it does today, and human intelligence was no less.

The thinkers and philosophers were at that time the religious leaders of mankind as well; they also gave directions for the preservation of mental and physical well-being, and they exerted their influence to end cannibalism. But when they saw that the peace they yearned for was still not attained by this measure, because man with his meat-eating and blood-drinking was continuing to increase his aggressiveness and was becoming yet more war-like, they wanted to dissuade him from consuming the courage-drug.

But how to bring this view home to man, who likes to see himself as a brave and gallant hero? Every father's heart beats more proudly when his child 'puts up a good show' when fighting with others. Many a woman today is still proud of her husband if he hits out hard in a pub brawl, and emerges victorious.

The task confronting the wise men of that time was therefore no smaller and no less dangerous than it would be for someone today trying to explain that a medal for bravery is really a medal for lunacy. No one has yet been punished for war-mongering. But for 'peace-mongering' millions have been persecuted and executed in their own countries.

So the wise men had to set about this problem prudently. They knew that men will not listen to man. So God had to be brought in. But even a god cannot demand too much at a time from his mentally diseased 'image'. God too must be prudent and advance step by step. Thus they first preached that God forbids man to eat raw meat and partake of fresh blood.

Lively descriptions of these proceedings are found in the myths of all peoples, including the Bible. In Genesis God is said to have given orders through Noah after the Flood—which happened 40–50,000 years ago—that every man who kills a man shall be punished by death. At the same time He proclaimed that man should eat the flesh of no animal 'with the life thereof, which is the blood thereof'. The mention in the same breath of the murder of man and the eating of raw, bloody meat is no chance, but a clear indication of the interdependence of the two phenomena.

The eating of raw meat was largely discontinued at that time for 'religious' reasons. The 'gods' required this later in almost all parts of the world. But it was not accomplished abruptly: in Europe and China raw meat was still quite consciously eaten 3,000 years ago to make men keener to fight and braver. Among some primitive tribes in the islands of the Pacific Ocean and in Africa raw meat is on occasion still eaten today for the same reasons. Some warrior tribes in Africa drink fresh blood taken from animals which are still alive right up to the present day. About 700 years ago the Tartars tapped their horses and drank their blood, because they needed 'courage' to conquer half the world, not because they could not find water.

The final goal of the philosophers and prophets was however to put an end to the eating of meat. For boiling and roasting only slightly lessened its deleterious effects. Murder and wars did not cease, even if general aggressiveness and quarrelsomeness abated.

After several thousand years the 'gods' went a step further. They 'spoke' to man again, from India to the Mediterranean, and later in other parts of the earth as well. Religious leaders, sages and prophets proclaimed that God had forbidden the eating of various animals. They did not say why, they simply specified the kinds of animal which man was not to eat. If one examines these proscribed species it becomes clear that they are

animals of prey, omnivorous animals, scavengers, or members of species the meat of which is sexually stimulating. The prophets insisted that the blood even from the permitted animals should henceforth be completely drained off. Furthermore, they also introduced several meatless days in each week; they even prescribed meatless months.

Mythology has handed down many traditions concerning such things. Even in the Scriptures of the Jews one can read about it, for one of the great philosophers to give his people precepts concerning diet was Moses. On his list of embargoes one finds the eating of animals of prey, scavengers and omnivorous animals, and of snakes, eels, snails and the lizard species, the flesh of which acts as an aphrodisiac.

Similar precepts were promulgated by philosophers and prophets in almost all parts of the world as long as 5,000 years ago. Moses' go back only to about 3,000 years ago. Thus meat-eating was curbed for 'religious reasons' throughout the world, among almost all peoples and races; and the vast majority of mankind kept to 'God's commandments' right up to our own day.

It is true that wars did not cease, nor will it ever be possible to eliminate them, because man is already too sick to allow that. But this new way of eating did have considerable advantages for the whole of mankind. Men become less contentious and were able to devote themselves in peace to mental activities; for the kind of food man eats has a very real influence on his thought—'man is what he eats'. Aggressiveness can be eaten, as intelligence can be eaten.

Philosophy, taken on a broad basis, reached its zenith. Man immersed himself in the observation of Nature, and rediscovered new truths there; and lived according to them. This spiritual peace allowed him to create a way of life in which he was still able to find joy in living. He was able to distinguish between the important and the unimportant, and therefore did not make life unnecessarily complicated for himself. As knowledge without philosophical wisdom is useless and dangerous, and therefore not learning, at that time the only scholars were those who could discover truths in the immaterial and the material world; and of what they discovered, they made use of, or allowed use to be made of, only such things as were not just immediately

advantageous, but more: good for the future in the long run. Man scarcely possesses such wisdom still, and in the present-day doctorate-factories he calls universities value is no longer attached to it. Man knew too that he is part of Nature, and must observe its rules and laws if he wants to remain mentally and physically well.

On the Eurasian continent there was hardly a people which did not fast in some form or other. Elsewhere in the world similar laws concerning diet were introduced later.

Can the wise men and prophets be charged with lying because they put forward their precepts as God's commands? No. For all that is truth is divine, and recognition of the truth is a divine revelation. So, if they had recognized and made known some truth, they were justified in giving it out as a message from God.

If one asks why Moses forbade the Jews to eat pork, one receives the answer typical of our day: in Moses' time pigs in the Near East were affected by trichinosis. Moses forbade the eating of pork, so he was clever.

If one asks further why Moses in the same commandment also forbade the eating of animals of the cat family, fish without scales, eels, snakes and snails, which certainly did not suffer from trichinosis, one gets the answer: that it is connected with religious ideas or superstitions.

And now Moses is suddenly represented as being behind the times, even superstitious.

In point of fact, however, Moses forbade by his rules of diet the eating of animals which feed partly or entirely on the flesh of other animals, or whose own flesh stimulates sexually, because he wanted to protect the health of his people.

Pigs are omnivorous, and eat rats, worms and other vermin. Most fish without scales hunt for prey. Snakes and snails arouse sexual impulses, and at the same time they increase aggressiveness. This is why they were declared 'unclean'. These rules were observed in an elastic kind of way, and were intended to relate to only the most harmful foodstuffs. But the permitted animals too had to be slaughtered by specially trained people in such a way that the blood was completely drained from them. For blood from every animal makes people aggressive.

In some civilizations meat-eating was entirely forbidden. Almost all races in India have been completely vegetarian for

countless thousands of years. Thanks to their abstinence they are not only among the most passive people in the world: they also discovered the highest cosmic and philosophical truths that man was ever able to discover.

Their philosophy, which today is still called, and rightly, the philosophy of philosophy, is so superior to all others that it is still understood only partly, or not at all, today and is often branded as superstition. These philosophical truths were not only the basis of Hinduism, but also exercised a strong influence on all great religions of the world to come later: Judaism, Shintoism, Taoism, Buddhism, Christianity and Islam. Those peoples that were not restrained from meat-eating by their prophets, however, remained aggressive and produced nothing worth talking about in the field of culture.

The Tartars of Central Asia, for example, conquered almost the whole of Asia and a part of Europe without bringing with them any culture worth adopting. It was not until they later became Buddhists, Moslems or Christians and followed the fasts prescribed by these religions that they became more peaceful.

In our own time more than three thousand million people live on the earth, of whom more than three-quarters are subject to a wide assortment of rules prescribing fasting. Even if they no longer know the real reasons for fasting and the benefits it brings, they nonetheless still observe these rules to a large extent because they consider it a religious duty, and by this means the real purpose is still achieved.

About three hundred million adherents of the Hindu faith follow a completely vegetarian diet. The twelve million Jews are subject to the laws laid down by Moses concerning diet, and have various fast days as well. The four hundred and fifty million or so Moslems follow Moses' rules for diet, and in addition they fast according to special rules for the thirty days of Ramadan. Besides this the two hundred million or so Buddhists and three hundred million or so Taoists, Confucians and Shintoists carry out fasts, many sects of the latter group being completely vegetarian or living predominantly off fish and vegetables.

Since earliest times particularly strict rules concerning fasting (generally of complete vegetarianism) have been imposed on those whose duty it was to explore and recognize the ultimate truths by deep meditation: the monks of all religions. Even the

medicine men of the most primitive tribes had their strict rules for fasting and still have them today. An exceptionally large number of the greatest philosophers followed a vegetarian diet.

Originally Christians too had rules governing fasting, which followed old Mesopotamian rules. They had to observe three meatless days each week and in addition they fasted for forty successive days each year.

The Protestants were the first religious community which did away with fasting, except for one day in the year, about three hundred years ago. They wanted to rebel against the Pope in doing so, but their rebellion was against themselves. On the other hand the Catholics continued to fast, not that they knew what it was good for. They believed they would please the Pope by doing so.

But as most Catholics live in the western world and have in our own time become victims of a primitive materialistic civilization, they have fallen into its spiritual, physical and moral weaknesses. In this part of the world men are no longer disposed to self-restraint. They want to intoxicate their rotten bodies and minds with comfort and pleasurable sensations, so as to spend the last days of their condemned civilization in riotous living.

After all chairs and benches had been upholstered the last remaining hardness had to be cleared out of the way, and that was fasting. That was easy to do because 'scholars', those spiritual pygmies, assured people that fasting had been introduced in backward times because of religious superstitions. Consequently the people no longer observed fasts.

One of the last heads of the Catholic Church could no longer tolerate constant infringements of the law governing fasting, and did away with the duty of fasting imposed by God, presumably with God's sanction. Where there is no prohibition, there can be no sin, and where there is no sin, there need be no penalty. He wanted to make the way to heaven easier for his faithful in doing this, but achieved the exact opposite.

By means of this historical device, Christians wanted to turn the earth into a paradise, but were only able to create more slaughter-yards for animals and fields of slaughter for men; a round thousand million people have thus liberated themselves from the remains of philosophical thought. They have created a way of life which is devoid of philosophy and hostile to humanity,



and against which they themselves are already in rebellion. They wage splendid wars which become bigger and bigger and more and more cruel as 'progress' takes its course. They possess a surfeit of subconscious aggressiveness and will themselves become its victims.

A few figures should serve as examples for the use of meat in the world today. In one year approximately the following quantities of meat are eaten per person:

In India, 1 kg,\* in Japan 3 kg, in Pakistan 4 kg, in Burma 6 kg, in China 8 kg, in Russia 28 kg, in Germany 67 kg, in the United Kingdom 69 kg and in the United States of America 92 kg.

The meat-eating map of the world shows where men follow goals which, far from producing the happiness human beings long for, have the quite opposite effect of destroying it in conformity with the laws of necessity.

Where do the greatest number of spiritual cripples live, the neurotic 'success men' who beg vainly for salvation from their equally sick psychiatrists? Where in the world are there the largest number of neural clinics, hospitals, doctors, pharmaceutical factories and patients: who on the recommendation of their doctors swallow thousands of tons of drugs each year?

Where is the highest criminal rate, which is quite unprecedented in the history of mankind, and is increasing year by year by almost 20 per cent? Where is the subconscious drive towards murder and torture so great that this morbid spiritual hunger must be assuaged day by day by films of murder and torture?

Where have murder weapons and sex organs become the favourite toys of men? Where do they run towards brain and sex drugs in order to experience more extreme sensations of pleasure before their inevitable ruin? Where does progress hurt most and where is Nature ravaged most? Where is philosophy pronounced to be unproductive knowledge? Where have material possessions come to be the yardstick of a man's worth? Where does man rebel against his way of life without being able to name the reasons for it?

If one compares the average consumption of meat in any single society with the frequency with which war is waged in it, a proportional relationship is to be found.

\* kg = 2.2 lbs.

And according to this what does the future hold in store?

The meat-map of the world gives the answer. It gives both the timetable and the sequence of the stations for our downfall.

The people to survive will be those who refuse to eat their holy cows in spite of the advice of 'specialists' from the West.

Western man will one day have to make a pilgrimage to the caves of the Himalayas to ask the sadhus how they managed to achieve without 'modern science' the greatest human progress possible at any time—living with a gentle smile on one's face and with peace in one's heart.

Those societies whose rockets reach farthest today and whose philosophical vision is shortest will then reap the consequences, and re-introduce the 'superstitious' measures of fasting, which their forefathers followed for good reasons.

Fifty thousand years ago philosophers and prophets were still capable of recognizing this truth. Today, on the other hand, scholars are not only incapable of discovering such truths, they are not even able to recognize the meaning of the truths delivered to them by tradition. And to these men mankind has entrusted leadership.

The only people who still know that eating meat makes one aggressive seem to be dog-breeders and butchers, who clearly perceive that their dogs become bad-tempered and inclined to bite when fed on meat. 'Scholars' infer nothing from this; they are of the opinion that the forces and laws of Nature no longer affect man, because he has motor-cars.

Physiologically, man is still a vegetarian animal. His body is not adapted to eating meat. He does not have a short large intestine so that the indigestible and poisonous remains of meat can be expelled quickly, nor does he possess the large number of pores which a carnivorous animal needs to reject the poisonous substances. He has never had the claws and teeth of a beast of prey. Nor have his food requirements and his digestion changed in the slightest since he was an ape. It is an authenticated fact that many vegetarians live to more than a hundred years of age.

The greatest quantity of meat which man may eat annually without considerable damage is a quarter of his body weight, the less, the better. Best of all, however, he should be completely vegetarian, which would mean he might eat fish, milk products and eggs.

One's style of eating is a matter of habit. What a man has eaten since his childhood will always remain his favourite food. Anyone who has eaten no meat in his childhood has no craving for it, quite the opposite, he finds it extremely distasteful. It is advisable to feed children in a vegetarian fashion so that they do not feel the lack of meat when there is little to be had as a consequence of over-population.

At present mankind consumes several millions of warm-blooded animals daily. Scientists and dietitians affirm that man needs to eat meat and that mankind cannot maintain an adequate diet without meat.

This is the contrary of the truth. At present there is in the world one acre of cultivable land for each human being. If men were to follow a purely vegetarian diet three-quarters of an acre per person would be sufficient for food-production. A carnivorous population on the other hand needs two acres per head for animal husbandry. That is twice the amount of agricultural land in existence.

The food crisis immediately imminent as a result of world over-population cannot thus be alleviated by higher meat-production, but only by greater use of plants and fish as food.

Just as a subconscious feeling of guilt arose in man on account of cannibalism affecting even his sex life, so a subconscious feeling of guilt developed on account of the lesser cannibalism which he practises in eating meat. In this case too he knows that he kills innocent creatures to feed himself, which he is not necessarily obliged to do. He therefore takes refuge from the discomfort that this kind of cannibalism causes him and prefers to see meat turned into flat or round pieces or made into sausages so as to turn his thoughts as far as possible from the source of this food. He thinks only with reluctance of the fact that a calf, which he would certainly have loved and stroked, had to die with a slit throat and staring eyes.

The myths of many peoples allude to an age in which peace reigned between man and beast. The subconscious longing for this peace is deeply rooted in man and still lives on. That is why he founds animal protection societies and keeps useless domestic pets such as lap-dogs, cats and birds, which he loves, tacitly admires, and envies unawares.

From his conception in his mother's womb to the time of his

death man passes through all the phases of development from animal to man. He begins life as a single-celled creature, develops into a hairy animal and comes into the world as a naked human being. During his first childhood years he still lives at peace with animals. This is the reason why children love animals and animals love children, and the origin too of the stories and fairy tales about animals which fulfil children's instinctive desire for peace. Therefore it is a psychological necessity to tell children stories about animals for which they instinctively long, and which cannot be replaced by any 'progressive' story about motor-cars.

And grown-ups would do well themselves to go after each church service, in the course of which they have been so fully assured by their priests of man's divine mission, along with their priest to the nearest slaughter-house to see what a bloody massacre 'God's image' perpetrates among God's creatures.

The start of meat-eating is closely connected with the loss of body hair, as said. This manifested itself in a very strange fashion: man's hair became stunted on the body where it was needed, and since then has grown where it is completely useless and even obstructive—on the head, where man's ape-forbears never had hair of a comparable length. This hair, if not cut, grows in the case of almost all human races to the length of the human body. Indeed we look like universal clowns which beings from other planets might poke fun at, for if we were not able to shorten our hair by artificial means we would stumble through it with every step we took, and we would be able to carry out the simplest and most vital tasks required for survival with the greatest of difficulty or not at all. This phenomenon alone would speak clearly and unambiguously against natural evolution so that it should have enlightened us all, even 'scientists'. For a healthy species does not depend for survival on the availability of a pair of scissors or a hairdresser's salon. One should not need a doctorate to understand that.

Long hair was already growing on the head in the earliest stage of human development. The cannibal half-man had to tear out the hair which hindered him or have it bitten off by his fellow humans. It was not until later that he knew how to produce tools for this purpose and cut his hair. But he had learnt

that his body contains valuable immaterial substances which periodically tend to go towards the head when the moon is waxing.

He went out to hunt for men only when the moon was waxing because their brains were most valuable at that time, and he later noticed that the waxing moon had a similar effect on animals too, and even on plants. So he avoided cutting his hair when the moon was waxing, so that he lost as little as possible of the precious life energy through the wounds inflicted on his hair by cutting.

This age-old measure for conserving energy when the hair is cut is still respected almost everywhere in Asia today, and in parts of Europe too by the older generation.

According to ancient traditional lore, such measures conserve life forces which are important not only for the body but for the mind as well. The thrust of energy which causes the hair to grow is most vigorous on the top of the skull. For this reason in many parts of the world the hair was cut round the edges when there was a new moon, but on the crown of the head a plait was left which grew longer and was cut only rarely. This is still often done by the Chinese, the Mongols, the Indians and among many African tribes, especially in the case of children as they are still growing.

But other hair grows on the head as well which should not be cut, because ancient experience teaches that this hair contains energies which are particularly beneficial to the brain: the eyebrows, hair on the temples, and hair growing on warts on the face.

Old pictures from Asia show the wise men and philosophers often with very long eyebrows hanging over their ears and right down to their neck. The hair on the temples grew down over their faces too.

Even if some strictly orthodox Jews and their priests no longer know why they do not cut the hair on their temples, but wear it rolled into ringlets, they are nonetheless doing something which has its origin in the age-old lore acquired by man through cannibalism.

No Indian sadhu or philosopher would ever cut his eyebrows. The Chinese too still have strict rules for everyday life concerning when, if at all, hair growing from warts may be cut.

Many old legends and myths tell of men whose long hair possessed special physical and mental powers, which were however lost when envious enemies cut their hair off. In India there are still today many sadhus living in cave retreats who never cut their hair and let it grow down to their heels. They devote their time to meditation and observe strict rules concerning health. They enjoy the best of health and live an exceptionally long time. These people too affirm that energy is stored in the hair, energy which facilitates extra-sensory perception. No hairy animal becomes bald except man, mostly when he is ageing. This is at variance with natural development and is a morbid symptom caused by the rearrangement of the hormones which resulted from eating brain.

But what happens to all those people who lose their hair and become bald, an exclusively human complaint? Where is the energy thus conserved directed?

Since ancient times wise men, including the Christian God in the Middle Ages, have been represented as bald-headed. Baldness was considered as a sign not only of great age, but of wisdom. Moreover, bald men regard themselves as more sexually vigorous than men with hair.

Both inferences are correct. The sum of energy no longer used for growing hair, because the hair roots have died away, benefits either the intelligence or the sex urge, often even both.

But this does not mean that all bald men are wise or particularly active sexually. Someone who was stupid before losing his hair can admittedly become less stupid after becoming bald, but he is still far from being a genius. The same is true of sexual vitality.

Sexuality, intelligence and hair growth are controlled by the pituitary gland. Although a new distribution system for hormones and other such humours in the body came into being as a result of cannibalism, dislocations can still occur causing among other things the human phenomena just mentioned.

Man has never known what he should do with the diseased hair-growth on his head, and still does not know today whether to wear his hair long or short. People with straight hair press it into curls, and people with curly hair straighten it out. Hair is tinted any colour from black to blue and worn in all imaginable variations of style. The excessively long and superfluous hair on

his head has always been for man a cause of pride and a source of trouble.

The fewer inner values a person has and the more neurotic he is, the more he takes refuge in externals. Such a person is very well suited by his diseased growth or hair. He cares with special devotion for the very thing which is his most useless possession, unaware that the real cause of the trouble lies immediately below his hair, in his diseased brain.

Races with frizzy hair have the fewest problems with hair. They developed into men in primeval forests. Natural selection saw to it that only those people with short, thickly curling hair not obstructing their movements survived. Many of these races have however intermarried with straight-haired races. In all areas of Eurasia one still often finds curly or frizzy hair occurring as an atavistic throwback, even among the northern fair-haired races, because some of them developed into human beings in the primeval forests.

But all human races acquired special wiry, crinkled hairs in the armpits and between the legs near the sexual parts. Not one breed of ape has hairs of this description, nor had man's ape forbears, because as long as they were healthy, hairy animals they had no need of them.

As a result of the unnatural loss of body hair, the pores of the body were exposed. The hair which had formerly ensured the evaporation of sweat at a uniform rate was just not there. Gusts of wind and draughts could at any time cause exceptionally rapid evaporation and a fall in body temperature which the body could not make up for with equal rapidity. This caused further susceptibility to illness and as one would imagine a rise in the death-rate, which threatened the existence of the human race.

An animal's pores will contract, indeed even close in a temporary spell of cold, but this is not lasting, for the body must get rid of perspiration because it contains poisonous matter.

But in the case of man once he had become naked the pores all over the body had to contract permanently, and because of this the body was able to get rid of this poisonous matter only in insufficient quantities. In order to discard this poisonous matter the pores became larger and indeed even more numerous in those places where gusts of wind and draughts did not touch

the body: in the armpits and between the legs near the sexual parts. But this was still no solution: the sweat which was secreted in excess in these places could not evaporate. It rotted and caused painful wounds. Man had to put up with this exclusively human ailment too for a long time, until Nature came to his assistance with an emergency solution which is imperfect and will remain so: gradually a completely new type of hair grew in these places. Bristly, wire-like, curled hairs which have no other purpose than to carry the sweat which is almost constantly secreted in excess in these areas away from the skin. No wounds have developed there since, but the sweat continues to rot, and people smell in these areas if they do not wash often.

No ape or any animal at all on earth suffers from smelly armpits: only 'God's image' who supposedly developed within the context of natural evolution and in harmony with cosmic order—and began to smell.

Man is embarrassed by this and is compelled to wash under the armpits and around the sexual parts frequently to lessen his smell. In societies which are spiritually backward people block their pores with sweet-smelling, 'harmless' preparations which are produced 'scientifically' and stand up to 'all the demands of modern hygiene'. There is no doubt that they also prevent the body from ridding itself of the poisonous matter secreted in perspiration, which is so harmful. People first become aware of this estimable, scientific success as patients of crowded hospitals, constantly increasing in number, where they are treated by the colleagues of those who have produced and recommended the 'progressive', 'modern', 'scientific' pore-blocking anti-perspirants.

Most people earn their money by the sweat of their brow, but some do so by the sweat of other people's armpits. This is called the 'damages of civilization', but for its origin one must look not in the armpits, but in the head.

One of the greatest changes to occur during the process of human development is walking upright.

Some scholars go so far as to see walking upright as sufficient cause for the acquisition of higher intelligence. They claim that because the backbone was vertical changes took place in the

pituitary gland in the brain such that brain size, and intelligence with it, grew to an exceptional degree. This theory is complimentary to penguins who walk straighter than men.

Walking upright has nothing to do with intelligence or cleverness. Man's ape forbears were never true four-legged animals. They squatted, climbed and swung on trees. When they moved on the ground, they did so just as anthropoid apes do today: they walk on their hindlegs and support themselves with their long arms on the knuckles of their half-clenched fists. They are not able to support themselves on the flat of their hands because their front limbs are not made for this.

To straighten up from this uncomfortable bent position is a logical and easy change which every anthropoid ape performs at times today as well. But what later compelled man to walk upright instead of in a bent position? Among other things, it was his over-long hair, which fell forwards when he was in a bent position and obstructed his vision. He had no comb and could not be continually tearing out his hair. Moreover, as he gradually abandoned forest life and climbed trees less, his arms became shorter. He would not then have been able to use his short arms to support himself in a bent position unless he had turned into a four-footed animal, which he never was. So it was a lot easier for him to change over from a bent position to standing and walking upright. It is not a cause of wonder that man walks upright, as scholars like to maintain, but it would be a cause for wonder if he had become a four-legged animal.

That man was obliged to exchange his originally versatile methods of progressing for the single method of walking upright is not progress, but a loss. His forbears could climb well and move from tree to tree. He would gladly swing home from the office, on trees and telegraph wires, if he still could.

If he still had these abilities today and other apes were without them, then these same scholars would call attention to this as being a great advantage vis-à-vis apes, and call it a cause of human development. But because man forfeited these abilities, this loss too is suddenly explained as being progress in the context of natural evolution.

The officially accepted theory of evolution is full of barely intelligible contradictions. About no animal has man written and

spoken so much nonsense as about himself. Man has constantly deceived himself, because come what might he wanted to remain the favourite of God, a perfect creature with a special mission, as he had declared himself to be.

Why is this so? Why is he no longer able to judge himself? Why can he not recognize the truth? Why is he the only creature on earth to have been cursed with work, and despite this to have achieved nothing? Why does he fight against the very two things which are most important to him: his fellow men and Nature? Why is he constantly dissatisfied? Why does he hope and for what? Why have his hopes not been fulfilled? Why does he seek after something which he cannot define? Why does he find no peace with himself and his surroundings?

*Because he is of unsound mind.* The worst consequence of cannibalism is not the physical damage, but the brain damage resulting from too intensive cultivation of the brain, which has led to unsoundness of mind. The very thing man is proudest of, his brain, is incurably sick.